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WEEKLY REVIEW.

—Triputty is a sacred hill near Madras. The Brahmins sometimes harbour murderers, and make a fearful outcry when a European official dares to profane the sacred soil in the search for criminals. The Native implicated in the recent forgery of currency notes induced those who had arrested him to let him ascend this hill, where, he said, his correspondence and stock of notes were secreted. The European officers did not ascend the hill. The Native escort soon returned without their prisoner, declaring that the man and his servant had jumped into a tank and drowned themselves. The tank however has been searched, and no bodies found. It is time this high hill were brought low. Under Mahomedan rule, it was understood that the caste of the *surkar* is the highest caste of all, and this principle ought to be re-established when the arrest of criminals is concerned.

—The *Indian Statesman* asks us if the Bible is excluded from the State Schools in America? There is a system of Public Schools in America, but they are not connected with the State in the sense in which Government Schools in other countries are. The people of each district elect their Commissioners of Public Schools, and supply them with the necessary means. The Bible is read in these schools and taught in some of them. The Roman Catholics have long been endeavouring to get the Bible excluded from the schools, but as yet unsuccessfully.

—Two persons have been killed under the wheel of the car of the *Friend of India's* favourite deity Jugganath, not at Pooree, but at Kissengunj, in Eastern Bengal.

—We have been favoured with a copy of the Report of the Bombay Scottish Orphanage Society. The Report is very satisfactory. "The Government standards are carefully attended to," but "religious instruction holds a prominent place in the training of the children." The following kindly notice of the late Matron appears:

"For fourteen years Mrs. Smithers faithfully, quietly, and lovingly pursued her duties among the girls of the Orphanage, and endeared herself to all of them by the deep interest which she ever took in their welfare; while to the Committee it ever appeared that in the discharge of all her duties she set a beautiful example of quiet faithfulness."

The Committee wish to build a new Orphanage; they have Rs. 85,000 and the house at Mahim, and they are asking Government to give them a corresponding grant.

—The Guzerat Tract and Book Society issued last year 26,659 publications, besides 5,404 of the Christian Vernacular Education Society. This is in advance of the previous year's Report. In Kattiawar the demand is said to be not so great as formerly. Some successful tours were made in Cutch. The Rev. W. Beatty, of Gogo, says:

"I have frequently been told by intelligent Hindus who had attentively perused some of the Tract Society's publications, that they were perfectly convinced of the truth of the statements contained in them. Is it not a great work to enlighten the erratic intellect of the Hindu, to cleanse it of the filthy superstitions of the Purans, to introduce the seeds of truth into his heart, and produce there a conviction of the truth of Christianity?"

—A Correspondent of the *Dnyan Prakash* thus criticizes the privileges of English ladies as compared with the habits of Natives:—

"Among the defects of their society, I reckon the respect, almost divine, paid to the ladies. The ladies are thus made goddesses—more to be adored than to minister for the good of the family. The English lady, or in general the European lady, is not a helpmate of her husband, as she ought to be. The Native lady manages and superintends the household affairs. The English lady requires a train of servants to attend her. The Native lady is satisfied with one, or two at the most, to do the household duties. The English lady is the cause of the ruinous extravagance to be met with in English families. And the worst thing is that the husband dare not say a word against it. I do not wish to keep our ladies in ignorance—no! by no means! But I say, Give them a proper education—one that will fit them to perform the part assigned to them."

There is too much truth in this representation of the English lady, especially as regards the English lady in India. There are Christian wives to whom the instructions of inspired apostles are of more account than the teachings of modern society; wives who think more of their duties than of their rights; true helpmeets, walking hand in hand with their husbands; and such are to be found in this country, though not numerously. The ordinary English husband is largely responsible for what the ordinary English lady is; he married her more for the sake of society than for the sake of domestic felicity; he sought a woman that society would admire, and who would help to give him influence; this is his idea of a helpmeet; and this is what he has found, perhaps.

—We have received the Report of the Guzerat Orphanages for 1871-72. The number of Orphans is 79, viz., 41 boys and 38 girls, partly at Surat and partly at Ahmedabad and Borsad. The food, clothing, and education of the orphans cost last year Rs. 3,529. The Mission is dependent on the Christian public of India for the means of meeting this expenditure. The Report thus concludes:

"God has helped us hitherto. And He has permitted us to gather the first fruits of our labours in the hopeful conversion of a girl who, after having been twice offered for sale by her unnatural guardians, has learned that she has been bought with a price, even the precious blood of Christ, and has, we trust, yielded herself a living sacrifice unto God."

—The *Urdu Instructor*, a weekly journal of news, politics, and literature, is published in Bombay. It is very handsomely printed, and we should think Hindustani students would find it a useful practice to take it in and read it. Address the Editor, 69, Bhusarwara, Bombay.

A Correspondent has sent us a letter, received by him through the post, signed "A Catholic," in which he is urged to return to the religion of his fathers, that is, to Romanism, once the religion of England. The letter is chiefly taken up with vituperations of Luther, with pretended quotations from his own writings. We remember having occasion about a dozen years ago to point out similar falsifications of Luther's words, effected by severing them from their context, and sometimes by pure invention. Luther was a man of strong feelings and strong expressions, and in describing his inward conflicts, in the severity of his self-condemnation, would use the strongest expressions he could find. Malignant critics, aiming to single out passages that would prejudice the minds of unintelligent readers, would find many titbits, and they would find the same in Augustine. For instance, Luther is represented as saying: "Relying on the strong foundation of my learning, I yield not in pride to emperor, king, prince, or devil, no, not to the universe itself." This is the language of one who hungers and thirsts after righteousness, and who is filled with detestation of the pride that lurks within him; language not poured into the ear of a priest, but spoken openly, with all frankness. Luther had his faults, but he did not cover them with simulated virtues; he abhorred all jesuitry and hypocrisy. Another quotation is: "A man may have ten or more wives, all living at the same time." (Serm. de Mart.) This *Serm. de Mart.* is beautifully inexplicit, but if we could turn up the original passage we should find it as far from teaching polygamy as any sermon of Bossuet's. Yes, a man may have ten wives and not be contented. From beginning to end this letter is just a tissue of scandalous falsifications. They have been taken out of some Romish book that has apparently a good deal of currency; as we have said, the same things were brought before us years ago. But the writer is just as wide of the truth when he speaks of Protestantism as built on the foundation of Luther. The great work of Luther was in giving Christ's Gospel to men in their own tongue, and his great aim was that men should come directly to Christ without the intervention of any man. Huss and Wickliffe and other teachers had been making war on the prison-gates in which Europe was bound by Romanism for one or two centuries, and Luther just gave expression to convictions that had found their way to thousands of hearts. Christians are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," and not upon the encyclical of any Pope or Reformer. We have thought it good to notice this letter, as

possibly others may have received similar anonymous letters, and some might be taken in by these plausibly couched slanders.

"WHAT is required among Methodists and Baptists is more simplicity, more directness, more faithfulness, more love, more zeal in serving the Saviour. The re-conversion of members would be tenfold more useful to church and world, than big waves of religious excitement which should bear thousands into the fellowship of the churches."

This is from the *Freeman*, a Baptist paper. The statement embodies a very important truth. It is of very little advantage that multitudes should be brought into a church that is itself far below the Gospel standard; indeed the ultimate effect is likely to be very disastrous; for what we then witness is not the church converting the world, but the world annexing the church. Just exactly in the degree that you enlarge the gate, you destroy the grand distinction between the church and the world. The churches of the present day are far, far below the Gospel standard, and we cannot expect any very great blessing upon their work until they are brought back to the primitive standard. We believe the great Head of the Church has an iron will with reference to this matter. The Gospel he has given is an everlasting Gospel, and its conditions are unchangeable. Except a man forsake all that he hath he cannot be my disciple, and has no reason to expect that Christ will acknowledge him as such. But Christ does acknowledge those that are truly his; gives them to know it assuredly, and so blesses their work that others also know it. The Church, however, that contents itself with much less than Christ requires, holds also that no present recognition is to be looked for from Christ, that 'assurance' is not necessary for ordinary Christians; in this way she escapes the confusion of not having her members now recognized by Christ. Yes, we must come back to the pure and simple Gospel; to the necessity of entire consecration and the witness of the Spirit; to the primitive standard; then may we expect primitive successes. And Christians must be taught that a present Christ, habitually realized, is the only adequate guarantee of future blessedness; and that this experience may not be had without a thorough, unreserved, sustained consecration to his will. When the Church is thus glorified with the tokens of a present salvation, a present Saviour, the nations shall run unto her.

THE following is from the London letter of a contemporary:

"In the Museum of the Royal Geological Society of Cornwall, some bones of a whale are preserved, discovered some 40 years ago in the Parish of St. Austell; they were found half-a-mile from the present sea shore, and at a depth of more than 20 feet from the surface. They were imbedded in a stratum of sea-sand, above which was a bed of rough river-sand and gravel, which overlay a remarkable deposit of sand containing timber, chiefly oak trees, remains of various land animals, red deer, oxen, boar, human skulls; and still lower, stumps of trees *in situ*, moss, leaves, hazel-nuts, &c. There is every indication that it was at one period dry land, the site of a forest; that it subsequently became submerged to a great depth, and at this time the whale would have been stranded. It must have afterwards been upheaved, or the accumulation of sand thrown up from the sea and down from the neighbouring hills must have raised it. But the point of moment is, that the whale is a new form, which, if extinct, must have become so at a comparatively recent period; for it is found with recent animals, as the red deer, and with man; yet it and its associated remains are found half-a-mile from the shore, and with strata over twenty feet thick superimposed; the whole palpably having been deposited within the period of historic man in Britain."

Scarcely anything is more fallacious or misleading than chronological calculations based on human remains found beneath layers of alluvial or other soil. Man has and always had a power of penetrating and laying open the surface of the earth to a considerable depth. The presence of a human skeleton with bones of other animals at a certain depth, or in a cave, no more shows that man was contemporaneous with those animals, than their association in the British Museum does. Men dig deep shafts, in search of metals or water, and sometimes lose their lives at the bottom of them; and the shafts get filled up, the sides cave in, and the whole gets well packed down through the superincumbent weight of earth, trees, &c.; then after some hundreds or some thousands of years the bones are discovered, and speculation runs wild. Whenever we find human bones deep in the earth, it is just as well to remember that the man to whom they belonged had the power of penetrating the earth, just as we have, though not perhaps in the same perfection. Mr. Horner forgot this when the exhumed piece of pottery set him off on his wild speculations about the immense antiquity of Egyptian civilization; from which he was painfully recalled by the further discovery of remains unquestionably modern in the same locality.

THE *Hindu Reformer* has taken in good part our reply to his remarks on snake-killing. But we fear that his remarks upon "Drinking among Natives" may tend to encourage the practice. He thinks it wrong to say that drinking prevails to a great extent among educated Natives. He is sure that they do not drink so much as Europeans in this country. We should hope not; but if they are at all approaching it, it is a very bad sign. Excessive drinking was formerly scarcely known in this country; if already, under the influence of English example and multiplied facilities, so many have acquired a taste for strong drink, what may we not expect to see shortly. The *Reformer* has not, we apprehend, thoroughly considered the subject. Here is what he says:

"We are not advocates of immoderate drink, but, on the other hand, we think it is absolutely wrong to indulge in an indiscriminate abuse of the vice. If there is anything that soothes the heart, and prevents the mind from brooding in melancholy silence over its sorrows and afflictions, it is what a sultry labourer gets in exchange in a tavern for his hard-earned pice. We will never grudge them this pleasure. Men in possession of good things to eat, and good things to drink, ought to refrain from cheap pity of the honest labourers of our town. Men who do not know what it is to walk on foot twice in a day the distance from Colaba to the Native Town at sun-rise and at sun-set, ought at least to think before they stigmatise the labourers as slaves of drink. The accusers are often no less guilty of what they condemn than the accused themselves. It is the voice of nature that instructs the national poet of Scotland to pour forth the following beautiful verses:—

"I once was persuaded a venture to make;
A letter informed me that all was to wreck;—
But the pursy old landlord just waddled up stairs,
With a glorious bottle that ended my cares."

Thus poor Robert Burns is brought in to minister encouragement to the Hindoo cooly who has acquired a taste for toddy. 'What the sultry labourer gets in exchange for his hard-earned pice' gives him a momentary excitement, but tends to rob him of the strength by which he earns his daily pice, and, as he finds next day, only intensifies his melancholy, and indisposes him for work. There is a great deal more than his hard-earned pice that goes for the drink; his strength, his health, his domestic peace, his reason; he becomes less and less a man, and more and more a slave of this degrading appetite. Of two men, one of whom drinks and the other abstains, going twice in a day the distance between Colaba and the Native Town, the latter will go on doing it and getting stronger year after year, and the other will soon break down. This thing has been thoroughly proved. We earnestly hope that our educated Native friends will beware of the rock on which so many noble youths of England have made shipwreck of their fortunes, and will give the lower classes an example of sobriety.

The Bombay Guardian.

SATURDAY, JULY 20, 1872.

REASON IN FAITH.—IV.

You admit the force of what we have said, do you not? We have shown you that man demands of his fellow-men nothing so much as faith; will accept nothing in lieu of it; considers failure in this as unpardonable. Is it reasonable in him to blame God for attaching a high importance to this? God has created the necessity for this mutual confidence in the very constitution of things, and has connected, even in matters purely secular, the highest rewards with faith, and the greatest discomfitures with unbelief. In fact, faith means progress, power, civilization; unbelief means barbarism, degradation, stagnation. We have shown you that He who has so absolutely connected the well-being of man with the exercise of faith is worthy of the confidence of his creatures. How worthy he is we have not shown; but we have answered some of your chief arguments for mistrust. And we have shown you that the miseries and contrarieties of human life are due to the fact that man's confidence is misplaced; he has more faith in himself than he has in God. Have you anything else to urge?

Could not God have found some way to the heart of man? If he so desires that we should have confidence in him, why could he not bring it about? A navigator arrives at some island inhabited by savages; it is difficult for him to inspire them with confidence, but he generally succeeds; he finds out what things they like and brings them to him; he adapts himself to their ideas and tastes, and little by little wins his way to their confidence. Could not God find out some way of inspiring men with confidence?

If God would be what every man would desire him to be, require nothing of them that they were indisposed to concede, satisfy their wishes as they arose, he might perhaps win the confidence of some. But here the greatest difficulties start up at once. The cultivator wants rain that he may have good crops; the Banyan wants a drought that he may get high prices for his stores of grain. The wish of one man involves the disappointment of his neighbour. Were God to make all rich, who would work? And who would care for wealth if everybody had it? You would have God's omnipotence placed at the disposal of every

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wrathful, lustful, reckless sinner; you would soon make of earth a greater hell than hell itself. Some navigators have obtained an influence over South Sea islanders by supplying them with rum, and the result has been destruction. The happiness of man requires that God should be on the throne, and should maintain his perfections and his authority inviolate. True faith in God is faith in all his perfections. If a man gives you to understand that he believes you have power and have knowledge, but thinks you sadly wanting in justice or truth, you will not thank him much for his faith. If you believe that God loves you, and that he does not much mind your sinning, loves you with an indulgent love from which not even sin can separate you, you simply show that his holiness, justice, and truth are not embraced by your faith. You see the conditions. God cannot falsify himself in order to meet your depraved wishes. He cannot smile upon you from an idol, for that would effectually hinder you from coming to the true knowledge of him; he cannot give you a Puran, for that would be the falsification of himself; he cannot cajole you with any form of untruth; he cannot deny himself; his object is to inspire you with faith in himself as he truly and immutably is.

What constitutes the most formidable difficulty in the way of your exercising faith in God is the fact that you have broken his laws. You are a transgressor, a criminal. Now the moment that a criminal perceives any one connected with the Government approaching, his impulse is to flee; let the slightest suspicion arise in his mind that the person talking to him is connected with the police, and he will slip out of sight at the first opportunity. He can pass his time sociably enough with others, but his countenance falls as soon as any indication of the *surkar* appears. For the life of him he cannot get on pleasantly or comfortably with anybody who reminds him even distantly of the laws that he has broken. Men are criminals; they have broken God's laws; and as they love not penalty, so it naturally follows that they love not God. This alienation from God expresses itself in all the religions that men have devised; they are all simply so many contrivances to separate them from the true God, to hinder his claims from peering forth upon them. The great necessity of the sinner is to sin comfortably; he will make some concessions, that he may be allowed to go pleasantly on in his own way; as a man who owes his grocer twenty pounds already will give him a few shillings for the privilege of still getting articles on credit; so these religions embody certain duties, that the conscience may be quieted; but apart from this their great value to man is in this, that they effectually banish the true God, and keep man well protected from his monitory glance.

God has to tell man the truth, and show him that he is simply ruined by sin, is sold under it, and has forfeited the power to deliver himself; that he needs to be morally created over again; but that first there must be satisfaction made to God and to God's universe for the tremendous evil wrought by disobedience. We see at once how amazingly difficult it will be to approach man with any such message as this. If the problem were submitted to the wise men of this world, they would one and all exclaim, God must put his claim in the background, condone the past offences of man, fall in with man's ideas of right and wrong, and be content with any little token of respect he can obtain from man; man must be allowed a large share in legislating for man; a liberal policy, a policy of conciliation, must be adopted; then haply, by degrees, men may be won to perceive that God's thoughts are in some respects preferable to theirs. Well, what would this be but virtual suicide on the part of God? This would be the victory of sin over the Ruler of the Universe.

But the problem which the wisdom of man could not solve, divine wisdom mastered. God found a way whereby he could inspire men with confidence in himself, without impeachment of any of his perfections, or relaxation of his requirements.

OUR REVIVAL.

In India, a great many Europeans, Indo-Britons, and Natives are employed in public offices. We have a good many of these offices in Bombay, connected with different departments of the Government; others connected with the Railway; then there are the large mercantile offices and banks; then again there are workshops where mechanics of various kinds meet together daily. Take any one of these establishments, it is a little world, an epitome of the great world. By daily association the various parties belonging to it become tolerably well acquainted, and very sensitive to remarks that may be made by any of their number. If any one in such an office is regarded as not up to the mark, as of low caste, a person to be slighted or derided, the burden is almost crushing. There is a public opinion here just as there is outside, and when it speaks emphatically, it has almost irresistible power. If this power were always exerted for good, it would be well; but human nature being what it is, we need not wonder if it should be often exerted for evil. The man who dares to indentify himself with any cause which is not in general favour, has a fierce trial to face when he goes to the office or workshop in which he is employed.

Since the Rev. W. Taylor, the evangelist, came to Bombay, his work has constituted a very frequent topic of conversation in these daily conclaves. That he should come preaching to Christians, to regular church-goers, as though they needed to be converted, just like Natives, was preposterous; but that men and women should actually be led by his preaching to come out openly as seekers for salvation, and afterwards declare that they had experienced a change of heart and obtained forgiveness of sin, this was a depth of delusion against which the greatest ignoramus in the office thought himself quite warranted in uttering his scornful protest. Then would come the report that such a one, in a neighbouring office, had been seen among the seekers. Awful! Eternal ridicule be his portion! Surely none belonging to this office will ever so far forget himself! And then would come a farrago of the most ridiculous falsehoods about Mr. Taylor and his modes of addressing and dealing with men. Then one clerk would say to another, Halloa, I hear that you were at Taylor's meeting last night. He may laugh it off, and say that he went for the fun of the thing; but if he should look at all serious, then the jest would fly from desk to desk: Only think, So-and-so is becoming a Taylorite. Against all this, it would require a good deal of moral courage to stand up; but moral courage is about the rarest thing in India; and the foolish jest of foolish men or boys has often proved sufficient to dissipate convictions the most momentous and sacred. But when a member of one of these offices actually identifies himself with this work, acknowledges that he has been converted, and begins to witness for Christ, he is subjected to an ordeal the most severe. One and all combine against him, either to laugh him out of his new ideas, or to criticize and blame him; they do their utmost to make his life in the office a burden to him. In some instances Natives who have been led to Christ by Mr. Taylor, have witnessed the singular spectacle of Christians joining with Parsees, Brahmins, and others to cover them with ridicule. Every thing that can be raked together concerning parties who thought they had been converted, but who fell away under the force of temptation, is brought forward to show the young convert that his faith will not last long.

From these remarks, it will be evident to readers at a distance that there has been a great deal of persecution in Bombay. It may be said that no bones have been broken. Bones are useful, but there is something still more valuable, and that is a heart with faith in it. It were better, said Jesus, that a man had a millstone tied to his neck to sink him into the depths of the sea, than that he should offend (not break the bones of, but offend, that is, cause to stumble) one of these little ones that believe on me. In all this wide world there is no such interesting spectacle to Christ and to the holy angels, as that of a sinner who turns his back upon the world and resolves to live for God, come what may, cost what it may. The poor people may deride and mock, may abuse and threaten, may grieve and injure the young follower of Christ, he, in true worth and dignity and manhood, looms above them all. After a little while, they will be made to feel it; will become conscious of the mean and dastardly part they have played; and some of them will ask him to guide them to the same Saviour who has so fortified his heart against the assults of men.

A testing process like this may, of course, be expected ultimately to help the very cause which it would defeat, by giving it a band of tried workers, men of proven faith, not easily intimidated or discouraged. There is every reason to believe that God is raising up such a band in Bombay. The work goes steadily on; there are conversions every week; and they who have been brought in are seeking to experience the fulness of Christ's saving power, that they may be fitted to witness successfully for him.

WHAT IS TRUTH?

One new man. (Eph. ii. 15.) Neither Jew nor Gentile; the Christian man. The mere abolition of the ceremonial law would not have accomplished it; but the abolition of that law in Christ, its supercession by the law of Christ, this brings forward the new man.

Ye also are builded together. (22.) Ye who once were Gentiles are built together with those who were once Jews, in one edifice, whatever the Judaizers may say.

Prisoner for you Gentiles. (iii. 1.) Because of his persistence in preaching Christ to them and making no distinction between them and Jews. He was a prisoner about five years on this account.

By the church, the manifold wisdom of God. (10.) God is teaching heaven by means of his people on earth. The angels desire to look into these things. They are supremely interested in what sheds new light on the wisdom and love of God, and are keenly solicitous to ascertain how he is going to deal with

this problem of a fallen race, so as to subserve the highest interests of all intelligent creatures throughout the universe. If men are ambitious of obtaining renown among men, of attracting to themselves the interested gaze of sinners like themselves, should not the people of God be stimulated by the thought that the highest orders of created beings, the very kings of heaven, are bending from their thrones to see them put on the image of Christ, the lineaments of the sons of God? Shall it be our privilege to illustrate the perfections of God in a transcendent degree, and shall we turn from this to please vain man or our own vain heart?

Which passeth knowledge. (19.) If we have set up limits any where, we must cast them down. No man ever reached the end in any direction, in any path, of Christ's love. He may have said, 'This is the end, for my theology tells me so,' and set up a terminal monument there, and gone to sleep under the shadow of it; but one of a true faith comes up, and looking not at the monument but at the scroll, presses forward, and finds no end. Many of Christ's people have been ravished to the third heaven in the revelation of his love, but whatever their experience, there is something still beyond it. And God is not unwilling, oh believer of whatsoever degree, that thou shouldst reach the highest of all past experiences and pass on to a measure yet unattained; but love must lead thee, must have the entire guidance of thee and disposal of thine. If you keep anything back, you are not rooted in love.

Filled with all the fulness of God. (19.) It is in knowing the love of Christ that we appropriate the fulness of God; for God is love. These are marvellous words, and it shows that God is able to redeem us body, soul, and spirit, so that there may be a perfect revelation of Him in us, self being altogether sacrificed and having no more place.

According to the power that worketh in us. (20.) The power requisite to fulfil this mighty petition, and to do exceeding abundantly above all we ask, or think, is no other than the power which is at this moment actually at work in us, giving us these holy aspirations, and with whose condition, faith, we are well acquainted. According to the energy of our faith shall be the energy of God's working; faith, that leads us to proceed in the assurance that the power is present and will be manifest at the proper juncture. So David with his sling went forth to meet Goliath. As far as conscious power went, he was the same as when he tarried with the sheep; but he had unwavering faith in the unseen power of God, present and aidant, as the circumstances might demand.

Worthy of the vocation wherewith ye are called. (iv. 1.) Literally, The calling ye have been called with. Consider by whom you have been called, through whom, after what manner, away from what, unto what. Illustrate by Abraham, Rebecca called to be the bride of Isaac, Joseph called to stand before the king, the Israelites called from Egyptian bondage, the beggars called to the king's supper.

With all lowliness and meekness. (2.) Not with a good deal, but with all. Meekness that shall stand all provocations.

Endeavouring to keep the unity of the Spirit in the bond of peace. (3.) This may be illustrated by a company of Alpine travellers bound together by a cord, so that if one should slip and fall, the others, retaining their footing, may be able to check and recover him. It is necessary here to give up stickling for one's rights, for one's position.

One baptism. (5.) Not one mode; but in the essence and as regards its purport and significance. One Christian may not say to the other, Your baptism is not as my baptism.

Far above all heavens, that he might fill all things. (10.) Far above creation, that his oneness with Deity might be demonstrated, and that his omnipresence, and the all-sufficiency of his grace for every believer, might be revealed.

Apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry. (11, 12.) In order that believers may be built up and perfected (the great object made prominent by Christ in his prayer, John xvii.), it is necessary that there be a ministry, and some of the principal departments of this ministry are mentioned,—teachers, pastors, evangelists, prophets, apostles; but observe, these must be Christ-given, men raised up, fitted, commissioned by Christ; therefore Christians are bidden to pray the Lord of the harvest that he will send forth suitable labourers. It would be a very strange thing indeed if these ministers were needed in the primitive church, and should not be needed in these times. What wonderful device have we found out, as a substitute for the grand system instituted by Christ when he ascended up on high, leading captivity captive? That men should be against a great deal that is called ministry in our times is conceivable;—for it is deplorably wide of the primitive mark; 'the church' has become a profession, like the bar. Before the New Testament was closed there was a great multitude of false teachers troubling the churches. This is no argument against asking and expecting Christ to endow and commission men to fill these various offices, nor have we any reason to believe that when the Lord shall edify and bless his church again, it will be by any other methods than those which gave such scope for the manifestation of the Spirit in apostolic days. Whatever methods of ours stand in the way of this manifold ministry should be laid aside. Alas! in many places the spirit of conservatism clings as strongly to these methods of ours as to the truth itself. The church that is adjusted most on the apostolic plan, of giving many channels for the river of the Spirit, for the gladdening of a broad delta of humanity, will, *caeteris paribus*, be likely to receive most copiously of the Spirit. The apostles and prophets (if we seek for them in days succeeding the original apostolate) are the extraordinary men raised up from time by God to give a great impulse to the cause of Christ, and initiate some new and mighty work,—such as Huss, Luther, Wesley, Whitfield, and others.

CORRESPONDENCE.

Fund for the Relief of European and Eurasian Poor.

To the Editor of the "Bombay Guardian."

Sir,—The above fund has been referred to in some recent letters: will you kindly allow me to give an account of its origin and work?

The following, which is an extract from a Circular issued in November last, will show its origin:—

"A Meeting of some of the Members of the Congregation of the Girgaum Mission Church was held at the Mission House on Monday the 20th November 1871, to consider the advisability of forming *an Association for the Relief of European and Eurasian Poor*; such relief to be given *in food and clothing, but not in money* except under very special circumstances."

It was stated that there were many *deserving* European and Eurasian poor who, from sickness or want of work, often needed *temporary* help, and that such might be distinguished from those who are mere vagrants and will not work.

After due deliberation it was resolved—

I. That a Fund for such a purpose be formed, to be called "A Fund for the relief of European and Eurasian Poor."

II. That such fund be collected from members of the Congregation, and from others who may wish to contribute, in monthly subscriptions or donations.

III. That relief be distributed by Visiting Members of the Congregation, who will thus have an opportunity of learning more of the cases, and of affording sympathy, help, and counsel.

A Committee was then appointed for the purpose of commencing the work, and in January it came into active operation. It was resolved that relief should be given by means of tickets for bread, rice, and wood. Amongst the rules are the following:—

I. A full statement of each case to be written, according to a printed form.

II. No case to be relieved before being visited.

III. No ticket to be given for a longer period than one month at a time.

The following are the particulars of cases relieved, and relief distributed, during the past six months, viz., from the 1st of January to the 30th of June:—

Cases relieved—

19 Europeans,
45 Eurasians,
5 West Indians,
3 Portuguese,

making a total of 72. Some of these have families, and the relief is accordingly. There is no respect to creed: of the above 56 are Protestants and 16 Roman Catholics.

Relief distributed—

	Jan.	Feb.	Mar.	Apr.	May	June
Bread. loaves.	210	606	1069	928	682	487
Rice ..... lbs.	127	439	717	708	453	314
Wood. bundles.	254	858	1380	1256	930	639

making a total of

3,982 loaves of Bread,
2,758 lbs. of Rice,
5,317 bundles of Wood.

Money has also been given to about Rs. 200.

The above shows the need of such a Fund.

I shall be happy to receive contributions in its behalf.

I am Sir, yours faithfully,
T. K. WEATHERHEAD,
Minister of the Girgaum Mission Church.

86, *Malabar Hill*, 18*th July* 1872.

Epitome of News.

Saturday, July 13, 1872.

—The Rev. Dr. Caird, Divinity Professor in the Glasgow University, invited two Episcopal ministers to conduct service in the College Chapel. Forty-five of the Scottish Episcopal clergy have sent him a letter expressive of their recognition of this act of courtesy.

—On all the Indian railways there were 9 passengers and 24 railway servants killed in 1871; injured 29 and 222.

—The death of Dr. Jerdon, the Indian naturalist, is announced. He died near London, June 12th.

—A comical case came before the Magistrates of Brentford a few weeks back. A man of the name of Hyde, who came into court with a pair of crutches, wanted a summons against his wife for stealing his wooden leg! The Magistrates granted a summons, but took "measures to facilitate an amicable arrangement." Not only had his wife stolen her husband's wooden leg, but she had also eloped with some one whose locomotion was more rapid than her husband's.

—Oogerchund Dewchund, concerned with the forgery of Rs. 1,000 notes, has been arrested.

—*Pall Mall Gazette:* "Not many years ago, Marseilles was beyond all comparison the most flourishing port on the Mediterranean. Barcelona, Genoa, and Trieste, shut out from internal commerce by mountain barriers, served their own busy neighbourhoods or shipped the goods that were painfully dragged over awkward passes and down ugly gradients. The traffic of bustling Leghorn, too, was mainly local. Naples was as indolent as her own lazzaroni, for Campania was never commercial. Palermo dealt languidly in wine and oranges. Brindisi was scarcely known, save to some coasting Austrian Lloyd's. Venice stagnated in her lagoons, as she had stagnated for centuries. As for Constantinople, Smyrna, Alexandria, they throve and prospered in their semi-barbarous fashion, but Marseilles had no rival, and dreaded none. Through her flowed naturally the rich French trade with the Peninsula and the Mediterranean generally, with the more distant East, with Egypt, and the great military colony of Algiers. There was the starting point of the great rival lines of Eastern steam packets, of the Messageries Impériales and the Peninsular and Oriental Companies, to say nothing of such enterprising private owners as Marc Frassinet et Cie.—But already Marseilles shows a melancholy contrast with what she once was. The glory of former days is departing, if not departed. The most casual glance may tell you that the shipping is nothing to what it used to be. Many of the sailing vessels have been disposed of to foreign owners or gone to the breaker's. For a new fashion has set in in the Indian and Levantine trades. The goods are carried cheaply in steamers of light draught and marvellous tonnage, whose consumption of coal has been reduced to a minimum; and these steamers for the most part are English and Italian."

—*Indian Statesman:* "The Toolsee dam, when completed, will be a fine specimen of engineering skill. It will be 74 feet high and about 475 feet long at the top. Its mean thickness being ·43 only of its height, the 'latter' on the water face is 3 inches to the foot, and the radius of curvature of the back face is 1,000 feet. The dam has, at present, only been taken up to a height of 30 feet, owing of course to the monsoon. The area of the lake, as at present, is about sixteen acres only, but when the dam is completed to the 47 feet contour, the

area will then be nearly 300, and will make one of the most picturesque lakes in the world, and will, I have no doubt, be the scene of many a happy picnic, for unlike Vehar, it is not feverish, Vehar being entirely shut out from the sea breeze, whereas Toolsee is not."

—500 deaths by cholera are said to have occurred in Oodeypore.

Monday, July 15.

—Britannia is getting poor. The *Friend of India* says: "At length the sacred 'shilling' has disappeared as a symbol of enlistment. It is now held that the payment of one shilling to recruits or men who re-engage is not necessary, and will in future not be paid."

—*The Indian Mirror* wonders to hear the *Friend of India* laud the festival of Juggernath, and says: "The priests are notoriously immoral men, and corrupt many of the pilgrims, while the sculptures of the temple are 'the foulest and most abominable possible,' so much so that many of the sincere worshippers who go to the temple are shocked by them."

—Five adults were baptized on profession of their faith, in connection with the Wesleyan Mission Church in Calcutta, on the 16th ult.

—Mr. E. E. Elliott, of the Bombay Civil Service from 1815 to 1859, has just died in England.

—Fall of rain to last Saturday,—in the Fort, 33 inches; at Byculla, 43.

—*Indian Mirror:* "The late Baboo Prosunno Coomar Tagore did all that extraordinary legal knowledge and subtleties on the one hand, and enraged orthodoxy and vengeful Brahminism on the other, could suggest to disinherit his Christian son, and he made the most effective arrangements possible in his will for the disposal of his property, with a view to ruin that 'fallen' and rash youth." The Privy Council have decided that the will has no power to abrogate the right of the son.

—A steam-frigate of 2,700 tons, 400 horse-power, and armed with 20 40-pounder and 2 90-pounder rifled guns, was lately launched from the Chinese arsenal at Shanghai. Everything about her, except the shaft, was made at the arsenal by Chinese artisans, and under the superintendence of only five foreigners from first to last.

—*Indian Statesman;* Ahmedabad: "A Brahman woman of the city is on her trial, suspected of poisoning her paramour. I wrote to you last time of a similar occurrence. The present case, it is believed, will be committed to the Sessions. It is rumoured that two former paramours of the accused also died suddenly. Verily, the high-caste women of Ahmedabad would appear to be adepts at poisoning. Widow re-marriage, if sanctioned, would perhaps cure the propensity."

—*Bombay Gazette:* "We learn by special telegram that the Maharajah of Jodhpore's second son is in open revolt, and has seized the fort and town of Nagpore. The Maharajah was at Aboo, but is hastening back to his capital, and expects easily to reduce the rebellious son."

—"W. G." in the same: "Ten years ago, if you look to the statistics of trade at that epoch, you will see that Bombay had a very large export trade in linseed, rapeseed, gingelly seed, coffee, gums, cloves, cocoanut oil and fibre, and many other things. Where has it all gone? It has been contemptuously thrown aside for that one article cotton, and it will be very long, if ever, before it comes back again. Now turn and look at the results of our splendid cotton trade itself. Of seventy or eighty firms, all prosperous and wealthy in 1863, how many now remain? Of the hundred new firms that have been founded since the first disastrous crash in 1864, how many are prospering now?"

—In our last we said that the *England* had mistaken the Kennery light for the Colaba; we should have said light-house, as it was midday when she went ashore at Alibag. The weather was thick. If the pilot service were not connected with Government, but with the mercantile community, we have no doubt that pilot schooners, or pilot steamers, would be cruising well outside of these lights, even during the monsoon.

—*Bombay Gazette:* "The other day two Parsees went to the Commissioner of Police and reported that they had received information from a certain party to the effect that a treasure chest was lying hidden in the ground in the jungle, about a mile from the Kurdee Station of the G. I. P. Railway. Mr. Souter directed Mr. Inspector Colello to accompany the Parsees to the place. After digging, Mr. Colello discovered a treasure chest which he brought to Bombay, and made over to Mr. Souter. On the chest being opened, it was found to contain nothing but stones, dirt, and rubbish. It seemed that the Parsees had been humbugged by somebody, who had told them that the chest contained treasure, and they thought of making money out of it. It was under this impression that they incurred the expense of nearly Rs. 400 for bringing the chest to Bombay."

Tuesday, July 16.

—The *Madras Church Missionary Record* notices "A report, printed by the Bible Society, of a sixty days' tour in the Raichoor Doab, undertaken by the Rev. W. G. Mawbey of the L. M. S. Cuddapah Mission, for the purpose of preaching and distributing the Scriptures in a part of the country not ordinarily visited by Missionaries. The narrative is very interesting. Its success is proved by the fact that Mr. Mawbey and his assistants, in a journey of 680 miles among 108 villages and towns, succeeded in *selling three thousand Scriptures* and portions of Scripture, besides preaching to about 8,000 people. They reached the verge of the Telugu country at Raichoor, where they found Mahratta and Hindustani alone understood."

It also mentions "A report of the American Baptist Mission at Nellore and Ongole. The accessions to this Mission have been very rapid and numerous during the last three years, and it now numbers 2,276 adults baptized, probably representing about 5,000 in the Christian community if the children were included. These converts have been, we believe, with few exceptions, gathered out of the very lowest portion of the community—the Chuckler population—ranking a stage below the Pariahs. Let us rejoice that to these 'poor' the Gospel is preached."

—Church Missionary Society's Report: "In Calcutta a respectable Hindu, a married man with two children, was baptized towards the close of 1871. His wife was inclined to follow him. Next morning her father and brothers, with several companions, went to the house, and threatened her with terrible consequences if she would not leave her husband. The scene was most distressing. The Christian partner clasped his eldest child to his breast, knowing that to keep his child would be to retain his wife. At last, by one combined furious rush, the Hindu relatives tore the child from his arms, and carried off both wife and children before help could be obtained. From that time to this he has seen them no more. The chief performers in this act of violence were members of the Brahmo Somaj."

—*Indian Statesman:* "A movement is on foot, we see, to do honour to Mr. Maclean, of the *Bombay Gazette*, on his approaching retirement from Bombay, and we trust it may be a complete success. It would have given us pleasure had we been able to speak of Mr. Maclean as a publicist, on his leaving us, with unqualified praise, and it is a real pain to us not to be able to do so. It is now more than twelve years since he joined the Indian press, and if in the controversies which have raged during that time, we have often been compelled to think his great abilities enlisted upon the wrong side, he has been upon the whole a courteous opponent, while *facile princeps* the most graceful writer in the Indian press."

—Same: "That Dr. Livingstone is piqued at something or other, is hardly to be doubted; but it is useless to speculate upon the precise offence that has been given; we shall hear all about it, no doubt, from the *New York Herald*, which has fairly earned the reward its enterprise deserved. The suspicion is inevitable, however, that the difficulty of these African explorations, up to a certain point, has been exaggerated. It would be of course monstrous to say this in any spirit of detraction, but the inference is inevitable from the information that has reached us in the last few weeks."

—Regarding the case of Tucker *vs.* Tucker and Crawford, in which evidence is now being taken in Poona, the *Dnyan Prakash* is informed that the complainant has withdrawn from the case on hearing that Mrs. Tucker attended in person in the Court of Probate and Divorce to answer the charge.

—*Bombay Gazette:* "The Chamber of Commerce decided yesterday, by 21 votes to 2, to adopt the resolution in favour of memorializing the Secretary of State to make further inquiries before sanctioning the Carwar Railway. The amendment, proposed by Mr. M'Ilwraith and seconded by Mr. Douglas, recommending that the Carwar line be constructed first and that it be afterwards extended to the north-east to form a connexion with the G. I. P., received the support of only the mover and seconder, representing the two firms of Messrs. W. Nicol and Co., and Ritchie, Steuart and Co."

—A correspondent of a contemporay intimates that a gentleman who reads the Lessons at St. Peter's, Mazagon, took a part in recent theatrical representations at Grant Road theatre. The Ritualists see no incongruity, we believe, in such variety of engagements. A gentleman who took a conspicuous part in the ceremonies of Ascension Day in one of our churches, was the same evening performing at the Grant Road theatre.

—A "Catholic" has compiled from the *London Weekly Register* and other journals, the following list of persons of note who have been received into the Church of Rome in Europe and America within the last few months:—The Hon. Harman Grisewood of Daylesford; Very Rev. H. N. Fortescue, Provost of St. Ninian's; Rev. George Decring Wolff, pastor, German Reformed Church of Norristown Pa, Pittsburg; Rev. Mr. Davis; Rev. Doctor Cans; Rev. J. Wagner; Professor O. H. Budd of Lancaster Pa; Rev. John S. Ermantzout; Rev. William Phillips; Rev. Doctor Bradley of New York (from Oxford University); General Dargan, Senator from Ansom Country; Miss Maria Adle Caroline Longfellow, the accomplished niece of the poet Henry W. Longfellow; the ex-Queen of Hanover; Rev. J. W. Harris Barton, Incumbent of St. John's Episcopal Church, Selkirk; Rev. W. C. Robinson, M.A., Fellow of New College, Oxford; Rev. A. A. Curtis, Baltimore.

—*Bombay Gazette;* Jacobabad: "You have already learned by telegraph that the Khan of Khelat refuses the advice of the Political Agent at his court, and that the Agent has been instructed to withdraw from Khelat should the Khan continue intractable. The British Government have been, I must say, insulted by the Khan, in that he has not acted up to that part of the treaty he had entered into with the Sirdars, that he would as soon as they had given up all their plunder restore to them all their lands and hereditary rights that had been granted to them by the younger Nusseer Khan. The British Government brought about the peace of the country, and in spite or ingratitude of their favours and the services of the arbitrators, the Khan has set at nought the word of honour given to the Government of India and the Sirdars. Colonel Phayre, when Political Superintendent here, was quite opposed to upholding the Khan, for he well knew that he was not a man to be trusted. This is the reason why Colonel Phayre got into hot water with the Local Government. Sir William Merewether now sees the fruits of his policy."

—*Delhi Gazette:* "There has been a severe outbreak of cholera in St. Peter's College, Agra. Sixty-two boys were attacked in five days, and thirty-five of them died. The rest were soon removed to Secundra, where, though eight cases of cholera occurred at first, they had none subsequently, and were enjoying the change very much. The outbreak was confined only to the College enclosure, there not being a single case even in the girls' department of the Orphanage."

Wednesday, July 17.

—The *Christian* of June 20th says: "With much sorrow we announce the death of Mr. J. Inglis, Publisher and Editor of a high-toned religious paper at New York, called *The Witness*." We have often given articles and extracts from the excellent paper referred to.

—Reuter's Australian Express: "Melbourne, June 19th: After a debate occupying five sittings, the Duffy Ministry were defeated by a majority of five on an amendment to the address in reply to the Governor's speech, charging them with an abuse of patronage, and declaring that they did not possess the confidence of the House. Mr. Duffy attempted to obtain a dissolution, chiefly on the ground that public opinion outside was favourable to his policy. Lord Canterbury refused to grant the request and sent for Mr. Francis, who has since formed a new Ministry. Most of the new members are being opposed, but their re-election is confidently reckoned upon.

The foot and mouth disease has broken out in Victoria, but prompt measures are adopted to stamp it out, the herds affected having been destroyed.

Intelligence from the interior respecting the Overland Telegraph is rather more encouraging, and it is expected that the line will be completed in the course of two or three months.

The wholesale murderers Nicholly and Lester have been executed at Sydney. In Queensland the Government and the opposition have arrived at a compromise, and the deadlock is over. Latest intelligence from Fiji shows a highly disturbed state of affairs. Alarming riots took place at

Levaka, but the Government and the respectable inhabitants took a firm stand, and a peaceful settlement is hoped for. A serious mutiny occurred on board the ship *Turkish Empire*, which has just arrived at Melbourne from London; ten of the seamen are under arrest."

—*Bombay Gazette:* "Lieutenant Talbot, of the Hyderabad Cavalry Contingent, in passing the examination in the Persian language before the Civil and Military Examination Committee, has just taken a 'Degree of Honour.' He received a gold medal and Rs. 4,000."

—Cholera is widely prevalent in the Punjaub.

—A private of the 20th Hussars at Umballa committed suicide by shooting himself with a loaded carbine, on Thursday last.

—*Madras Standard:* "A Paris correspondent supplies the following information of the total number of sentences passed on prisoners accused of participation in the devastating work of the Commune. The total amounted up to latest returns to 10,527; the various punishments are set down as follows:—

Sentenced to death	73
Hard labour for life	212
Transportation	3,794
Imprisonment	1,169
Secret confinement	60
Banishment	291
Imprisonment for a year and upwards	2,511
Imprisonment for three months & upwards.	1,678

There are still a large number of prisoners awaiting trial in the prisons at Versailles, and it is believed that the figures given under the head of banishments are far from correct."

—A correspondent of *Public Opinion* says: "When 'An English Catholic Girl' pleads the duty 'of offering our best to God,' does it never occur to her to ask what is 'our best' in God's sight? Is it not a lowering and degrading view of the Almighty Creator of this glorious world that He who is the Lord of the whole earth and the fulness thereof can take pleasure in finery, and frippery, and tinsel? Far different are the offerings which Scripture teaches us are pleasing in His sight. The sacrifices of God are a contrite heart, an earnest faith, a willing carrying of an appointed cross, a strenuous fulfilment, in a Christian spirit, of those duties and responsibilities which, in one form or other, are assigned to each one of His creatures. With such sacrifices, we are told, God is well pleased; not, surely, with banners, and gilding, and wreaths of flowers, and embroidered stoles, and all the meretricious man-millinery which now-a-days turn our Protestant chuches into gaudy theatres, although 'An English Catholic Girl' seems to think, and hope, that in such things as these are to consist the happiness and occupation of a future state!"

—A bill has been introduced into the House of Commons to allow Nonconformist preachers to preach in churches of the Establishment, when invited by the incumbent and allowed by the Bishop. Mr. Beresford Hope opposed it, "declaring that he acted in the interests of the laity, and to protect them from the intolerable tyranny to which it might subject quiet people who went to church to be instructed in their religious duties, and not to listen to sensational rhetoric. Mr. Hope drew a highly-coloured picture of the indiscriminate admission into Church of England pulpits of religionists of all shades—Calvinists, Buddhists, Mahomedans—perhaps amusing lecturers like Mr. and Mrs. Howard Paul, or M.P.'s with a desire to hold forth."

What an association, Calvinists, Buddhists, Mahomedans! Are we to understand that English incumbents and Bishops are likely to open their pulpits to Mahomedans? However, the dreadful bill has been rejected.

—The late Mr. Thomas Holme, of the City Road, formerly of Norton Folgate, in the City of London, whose personal estate has been proved at the Probate Court to be under 100,000*l.*, has left the munificent legacy of 5,000*l.* each to the following societies and charities:—Stationers' Company; Society for Promoting Christian Knowledge; Society for Propagating the Gospel in Foreign Parts; National Society for Promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales; Society for the Promotion of the Enlargement., Building, and Repairing of Churches and Chapels; Society, Association, or Fund for Repairing York Minster; Society, Association, or Fund for Repairing Salisbury Cathedral; National Benevolent Institution; Royal National Lifeboat Institution; Shipwrecked Fishermen and Mariners' Benevolent Society; King's College Hospital; London Hospital; St. Bartholomew's Hospital, and Charing Cross Hospital. He has also left 10,000*l.* to the Royal Society for Preventing Cruelty to Animals; 3,000*l.* to the Blind School, St. George's-in-the-Fields; 2,000*l.* to the Asylum for Idiots; 2,000*l.* to the Deaf and Dumb Asylum; 1,000*l.* to the Philanthropic Society for Reformation of Criminal Boys, and 1,000*l.* to the Cancer Hospital.

Thursday, July 18.

—*Times of India:* "Sir Arthur Helps, K.C.B.! There is not a man in England more deserving of the honour of knighthood than the author of that splendid series of works beginning ever so many years ago with 'Friends in Council,' and ending only the other day with 'Thoughts upon Government;' and yet we must confess that to our ears plain Arthur Helps sounds the sweeter title of the two. Literature does not need to have knightly or noble honours conferred upon its votaries; and we would fain hope that it is not the essayist and historian, but the Clerk to the Privy Council—that portion of him, in fact, which has so long been devoted to the political service of his country—whose merits have thus been rewarded."

—Porter, a private of H. M.'s 11th Regiment at Morar, committed suicide on the 12th by shooting himself with his gun.

—"B. M." in the *Bombay Gazette* thus explains a little accident: "I had some altercation with my family about some money matters. This took place on the morning of Thursday, at 3 o'clock, when we were returning from the Hormusjee Wadia's Fire Temple, where my marriage ceremony had just taken place. After returning home some quarrel took place between me and the members of my own family, by which I was much excited, and it turned my mind in such a way that I tried to thrust a knife into my own throat, and not into my wife. After all this happened I became insensible."

—A correspondent of the *Bombay Gazette:* "My idea is that so long as Bombay depends in the main upon shipping Indian cotton to compete with American, Egyptian, or other cotton required by Lancashire, just so long will Bombay be going down hill commercially as at present. I think Bombay is poorer to-day than it was this day twelvemonth, was poorer at the end of last year than the year previous, and so on, back, so far as the fall of Richmond. I speak in general terms. I have no doubt some houses have made money on cotton now and then during the past few years; but strike the balance annually, my idea is that the loss to our mercantile community generally has been very heavy, And it appears to me that Bombay can never prosper so long as it sticks in the main to an article (cotton) that must compete with the Southern States of America, who with free labour have grown 4,500,000 bales in one year since the American war, and who, I think, can easily grow 5,000,000 bales or more annually any time they see fit."

This has been *our* idea ever since the great famines in Upper India called our attention to the subject.

—*Indian Statesman:* "We understand that Her Majesty the Queen has presented the lions given to her by His Highness the Sultan of Zanzibar to the French, whose menagerie in the Jardin des Plantes at Paris was destroyed during the war, the beasts having been eaten while the city was being besieged. The animals will be taken to Aden to-day and thence to Marseilles."

—One of the advocates of the Carwar Railway, told the Chamber of Commerce the other day that he believed in the Carwar Railway as he believed in God.

Friday, July 19.

—The Str. *Parnassus*, Hankow to England, with 2400 tons of coal, was wrecked near Cape Guardafui on the 4th instant. No lives were lost.

—The new Elphinstone College, which cost six lacs, leaks very badly.

—Baboo Pratap Chunder Moozumdar, Brahmo missionary, is now paying a second visit to Bombay.

—Deaths last week 335.

Selections.

THE AMERICAN METHODIST MISSION AT NYNEE TAL.

The American Methodist Mission at Nynee Tal has just published a report of more than ordinary interest. An extensive and successful work is carried on through the ordinary missionary agencies, but it is the medical department of the mission which will attract most attention and scrutiny from the public. About four years ago, Dr. Humphrey organized a class of native Christian women for the purpose of giving them a course of medical instruction, and shortly afterwards the husbands of some of the pupils were also admitted to the class. The project met with little favour at the outset. Medical men very naturally hesitated to endorse a project which involved so many doubtful features, while nearly all who knew what is meant by a medical course as understood in Europe, felt grave doubts about trying to teach a class of half-educated women, with scarcely an appliance of an ordinary medical college, except the presence of one lecturer. It was freely said that native women never could learn, and even if they could, that they had not sufficient nerve for the most ordinary medical practice.

Dr. Humphrey wisely resolved to settle the question by a fair trial. He knew that he could not offer his pupils all the advantages of a first class medical college, but he firmly believed that many things could be learned in a more simple way. If he could not teach his pupils everything, he could at least teach them more than they knew. He accordingly went bravely to work, and now at the end of four years his experiment is a most decided success. Pupils of both sexes, trained by him, are succeeding admirably in practice, the women being fully equal, if not, indeed, superior, to the men. They know no Greek or Latin, and would no doubt make a sorry show in a medical college in Europe, but they do know how to relieve a great deal of human suffering, and they are doing a vast work for their countrymen, both temporally and spiritually. The mission has had charge of seven dispensaries during the past year, in which more than *twenty thousand* patients have received treatment, besides several thousands visited in villages. All these patients are brought into contact with Christians, and many of them hear the word of life under circumstances which must prepare them for its favourable reception.

Our readers have no doubt heard of the female medical class under Miss Swain, M. D., at Bareilly. Still another is organized at Bareilly under the charge of the Civil Surgeon, and we are pleased to hear that it is proposed to organize one in Lucknow. Doubts have given place to confidence, and soon we expect to hear of a score of these schools in India. We have long believed in such schools, and—begging pardon of the medical fraternity—we have always believed that practical instruction of this kind, given in a simple manner, will prove more successful than the most ponderous lectures in the most imposing buildings, at least so far as ordinary natives of India are concerned. The graduates will be lamentably ignorant of many things no doubt, but they will know enough to save thousands of lives, and alleviate an untold amount of suffering.—*Lucknow Witness.*

Miscellany.

—"G. K." in the *Christian Spectator:*

"India must be evangelized, if at all, by its own people, by its own church. Notwithstanding all the errors and mistakes which may have been made in the past, there has grown up in India a church of Christ, a body of men and women who love the Saviour, who seek to do His will, and have obtained and do enjoy hallowed fellowship with Him. In this church there are holy and devout men well instructed in the doctrine of the Gospel, men of every social degree, some of high culture and no mean attainments in knowledge, and of great intellectual power. It is to this church and to these men that we must look, under God, for the conversion of India.

As one important step towards leading the church of this country to do its work according to the divine plan, a change of procedure on the part of Missionaries, in the employment of a paid native agency for the preaching of the Gospel is, it is believed, essential and at once and urgently demanded. It is not contended that no native orethren should be employed and supported by Missionary Societies; but it is urged that the number of such agents may be largely reduced with great advantage. The principle should be laid down and strictly adhered to, that only those who give clea and satisfactory proof of a Divine call to the ministry of the Word, shall be supported in that ministry from foreign funds. It would be cruel to dismiss suddenly all the men in connection with Missions, who simply follow the work of preaching as a means of livelihood, and who having done this for

many years, are, to a large extent, unfitted for other avocations, but many of them probably might be induced and assisted to find other employment, and some who have grown old in this service might be pensioned. The employment as a native preacher of almost every professed Christian, who sought the post and who seemed to possess sufficient mental and moral character to perform the duty of preaching with some degree of propriety, has largely fostered the fatal notion in the churches of India that preaching the Gospel is a trade, a profession, a lawful means of making money, instead of being a personal duty and obligation and privilege, and as foreign Societies and Missionaries have supplied the pay and appointed the men, it has seemingly come to be regarded, as for some reason or other, a special object with Societies and their Missionaries to obtain converts; but the converts, with somewhat rare exceptions, have failed to see that it was also their duty to seek to win souls to Christ, except when they were paid to do it. This is not written with the purpose of reproaching the converts or any other class of persons. The object is to call attention to a grievous error of judgment and practice which needs correction and amendment, and for which Missionaries and their Societies are chiefly responsible. The withdrawal from the life and work of the church of a large number of men to do the work of regular preaching for which they have not been qualified and appointed by the Spirit of God, and to do this not with and for Christ and His Church, but as agents of a Society or Missionary, is an injury to the men so engaged, and an injury to the church. It injures the men, for it leads to formalism of speech about divine things, and lessens the sense of personal responsibility to Christ. It injures the church, by taking away from it the energy and life of men who, in their proper sphere, might minister to the healthy development and growth of the church. It is probable that, if scriptural principles were invariably followed in the selection and appointment of preachers, the number in conection with the Societies would very soon be largely reduced, for not only would the services of all those to whom preaching is merely a decent way of earning a living be dispensed with, but a good proportion of those who are moved by God's Spirit to preach, and who feel as did the Apostle Paul, 'Woe is me if I preach not the gospel of Christ,' would prefer their freedom and simple subjection to the Lord, to the position of a subordinate to a Missionary. And in that case almost certainly the relations between Missionaries and their native colleagues in Christ's work, would be much more agreeable than under the present system they have often been. The bearing of an earnest and enthusiastic evangelist could not fail to produce a response of joy and love in the Missionary's heart.

There is some reason for believing that many of the members of the Native church in India are now beginning to see and understand the high calling they have received of God; that the Holy Spirit is working in their hearts to lead them in Christ's name alone, and not as the servants of men to do the Lord's work, and spread abroad the glory of His Holy name. It is true that this church is small numerically, when compared with the masses around, that it is widely scattered, and has been hedged round and fettered by rules, and laws, and customs introduced by foreign teachers, who were not content to give only the simple Gospel and the unadulterated Word of God to their converts, but felt bound also to enforce on them the old church traditions and organizations belonging to other times and to other lands, much to the embarrassment and perplexity of the converts. They were unfortunately not content to leave the church to grow freely and unfettered. But the living church of Christ is cared for by Him, and though its life has long been hid and obscured, it is breaking forth to the light as it must do, and the writer looks forward to the day, which is, he hopes, drawing near, when his Christian brethren in this part of India at least will burst their bonds and be free, and take their rightful position as men and brethren in Christ Jesus beside, and on the same platform with their European brethren. But in order to this, the leading strings must be let go. The salaries from foreigners must be generally given up, and nothing received from foreign churches, but that which is right to be received, and looked for from brethren in the Lord.

But the church in India will never attain to this state, until it realizes the fact that it has received the Gospel as a sacred trust, that it is its duty with zeal and fervour to make that Gospel known far and wide to all people, in season and out of season, amidst reproach and scorn and persecution. The church is strong enough in many of the lands of India to do this, notably it is so in some parts of Bengal. There are many men in Calcutta and its vicinity, whose names it would be invidious to mention, who might, under God's blessing, speak words and do deeds among the churches of Bengal, which should arouse the brethren from their lethargy and indifference, and new life would be infused into the churches and Christian communities of the towns and villages; and then, as on the pentecostal day, multitudes would gather together to see and hear what new thing had come to pass. The Missionaries then in this part of the country would see the greater part of their work accomplished, and many of them might either go to other districts not so far enlightened, or return to bear the glad tidings to the churches of their own land. For, it is certainly true that when the church of Christ is awakened to its privileges and responsibilities, as God may in His great mercy awaken it, it will not be weak and timid and powerless. It will be strong and brave through the consciousness it will have of the Divine presence with it, and through the rich possession of the endowments of His grace. It will be above all, an evangelistic church, and its evangelists will be its own members, not the hired servants of foreign churches. When the happy and glorious awakening comes, both Missionaries and all other paid agents whatsoever will occupy, comparatively, a very different place of honour in the church of this land from that which they now hold. For the most honourable men in the church are they who bring most souls to Christ. And there is no Missionary worthy of the name who would not rejoice in such a consummation of his devoutest wishes. The circumstances of this country are such as render it extremely unlikely that foreigners or their paid agents should ever exercise or possess that special Divine power by which the souls of the people of India shall, in large numbers, be brought to the Saviour as converted and regenerated men. But faithful, holy, and earnest spiritually-minded men, who give themselves unselfishly, and with entire devotedness to the ministry of the Gospel as the Lord gives them opportunity among their own people, have had this power, and will have it again. It cannot, it must not, be doubted, but that God will graciously visit His church in India, and that through its testimony and labour, the nations shall hear and recognize the gracious voice of their Lord. But alas! the Indian church is not yet thus filled with Divine life, and so it is at the present moment as powerless to evangelize India, as the other instrumentalities which have been found, and are confessedly inefficient. And thus the question remains almost as at the beginning of this paper. How shall India be evangelized?

Will not the readers of this paper join with its writer in earnest and continued prayer to Almighty God that He would, in His infinite mercy, speedily visit His people in this country, and revive His work in the midst of the years, that India may soon be evangelized by the divinely-appointed and prepared instrumentalities?"

—Rev. T. K. Beecher, in the *Advance*: In the first letter of Peter (ii. 18, 19) he exhorts domestics to be dutiful to their masters, whether their masters be reasonable or not; and he declares such service to be possible and peculiarly graceful when a man, through *consciousness of God*, endures grief, suffering wrongfully.

This consciousness of God is an attainment surpassing all others in value. All men may detect in themselves a double mental action, or even triple. As, on the ocean, may be frequently seen two or three systems of waves—the ground swell, and, on the sides of their watery yet dry-looking hills, smaller waves running up and down, and on the cheeks of these smaller waves, mere ripples, that change with the wind; while the deep ocean itself rounds to the horizon, and is there seen as a straight line—so there are motions of soul, deep, slow, and steady swells—a fundamental consciousness on which the smaller waves of plan and enterprise are supported, while these, in turn, top out into acts of detail and daily work. Peter suggests that there is a consciousness toward God possible.

The central reason why men ought always to pray is, that by prayer we perfect this consciousness of God.

Travellers carry with them a consciousness of home and home ways. Wherever they go this underlying consciousness is the standard by which all sights, and sounds, and manners, and customs are measured. The deep-down pleasure of travelling is this sense of home and familiar things, made sharp by contrast with foreign lands and unfamiliar things; and, as every traveller testifies, the very best part of travelling is the getting home.

In like manner, children that are faithfully mothered in their home-nest carry with them to school, or wherever they go, a consciousness of home. They cannot articulate it, but they live as it were in a little sphere of home habits. In any company of fifty children the teacher can point out with ease the little ones who are thus blessedly conscious, or rather who dwell in this consciousness of father, mother, and home.

So, once more, priests, ecclesiastical officers, and managers of great societies and political parties, acquire a consciousness of the great machine to whose existence and glory they give their life and labour. Such people are sensitive to the slightest affront or danger that shadows this their habitual consciousness, and, like bees in their hive, are roused to humming fury at the slightest tap that seems to endanger the ecclesiastical or political world in which they live, and move, and have their being.

The consciousness of God is like these in that it illustrates the same possibility and law of human nature.

This faculty or susceptibility can be exterminated, or at least wholly overgrown. Cares, riches, pleasures, choke the good word of the kingdom of God.

Go to a willow or poplar tree and cut off a thriving branch, and watch what takes place. In the course of three years the little wooded disk is overgrown by an advancing rim of the bark and wood. Nothing is left but a little focus-mark. Let fifty years go by and even this shall disappear. The rugged bark, split by years of growth and dried in the winds of half a century, and falling off, layer after layer, brings it to pass that the lost sprout cannot be even known as lost. It has left no sign. I cut the tree down, haul it to mill, run the saw through it, and there is the mark of the lost limb. Count the rings of annual growth, and you shall be able to tell how big the limb was when it was cut off, and in what year the amputation was made, and how many years it took to hide the scar, and the first year in which a complete ring of wood grew around the whole.

After this same sort I am impressed, when I read the writings of men of modern science, with whom matter, and force, and law, and evolution are one smooth, consistent, resistless philosophy. I run back in fancy to the childhood of the race, when man, a mere sapling, with possibilities of growth, put out branches on every side. I seem to see when and where it was that from these modern men their consciousness of God was amputated, and the slowly-growing bark and wood of scientific thought began to creep over the bleeding wound; little by little the acquisitions of science and multiplied interests have hid it, until now there is nothing religious or God-ward except a little focus which serves as a target for their contempt—as if anything ever grew there deserving attention!

I do not doubt, on the contrary I assert, that a man may easily attain to a positive unconsciousness of God, and in his calm, philosophic dignity, illustrate that he who is without God is without hope or any other passionate inspiration. Nevertheless, I return to these men who are leading, alas! thousands into philosophy, falsely so-called, and away from faith and religion, these men who pride themselves upon noting all facts and discarding all mere fancies and theories, I return and demand that they account to me or to themselves for this one fact—that human nature sprouts into superstition. Horses do not. Birds do not. Superstition is a phenomenon. Human nature stands in awe of the unknown, and rudely adjusts its struggles out into the unseen. There are the callow sprouts. They are world-wide facts. I agree that these sprouts get twisted off. I agree that they grow out into branches of monstrous deformity. I agree to anything that history proves. But I will not agree that it is wise for any man that believes in nature and in human nature, deliberately to exterminate by neglect any faculty of which he finds the slightest trace in himself or in history.

In other words, a man without religious thought or consciousness of God is a mutilated man. When modern science, therefore, comes exhorting that we cultivate our faculties as observers; that we note with accuracy the things that are happening round about us; that we collect facts and arrange them, and deduce laws, and gain power, by and by, to prophesy as astronomers do eclipses; I would join hands with her and say, Aye, verily, these things ought we to do. No man ever gained

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too great skill in the use of his senses and the gathering up of facts. But why should the senses of the body deserve such cultures, and that mysterious, half-blind, half-seeing eye of the soul, which in all ages has peopled space with monsters or with beauties, and divided the universe into hells and heavens, why should this spiritual sense be treated with scorn? I have no word save that of encouragement to those who love and cultivate physical science. But I verily believe and teach that spiritual experience will yield a larger harvest to the mass of mankind than physical research. I grant the uttermost that can be demanded. There is a prodigious satisfaction, a perfectly reckless enthusiasm in having discovered a new asteroid or new bug with two extra legs. I understand it. But I cannot help thinking that there is a higher and deeper joy possible to the soul of man in finding and in being found of God.

—*The Freeman:* Dean Stanley made an unhappy descent on "Ascension" Day. Preaching in his own Abbey on the status and duties of the clerical order, he declared that the clergy of the Church of England differed in one respect from all others around them:—

'Other clergies were occupied in advocating some particular phase of thought, and it was perhaps as well that it should be so, because in that way each separate truth had its special defender; but the clergy of the National Church had another and a nobler mission—namely, to teach the whole truth without regard to school or sect or party. They had, moreover, the advantage of speaking not only with the Divine authority, which belonged to the Christian ministry in general, but also with the authority of that renowned name which set our judges on the bench and sent forth our soldiers to conquer or die.'

The assumption in the first sentence and the bathos of the claim urged in the second are equally ridiculous and discreditable to the Dean. The allegation that Nonconformists care more for sectarianism than for Christianity was warmly resented by Mr. Hugh Mason, of Ashton-under-Lyne, in his speech as chairman of the *conversazione* which closed the meetings of the Congregational Union. Mr. Mason spoke on the subject more in sorrow than in auger; and, indeed, it is a sad sight to see a man who is in many respects so liberal and candid falling into such utter absurdities. Dean Stanley has a personal acquaintance with many of our leading Free Church divines; and his own conflicts in Convocation must make him more familiar still with the spirit of his Episcopal brethren. Is it possible that he can see in those ecclesiastics who refuse to alter an iota of the Athanasian Creed men "who teach the whole truth without regard to school, or sect, or party," while in men like Dr. Raleigh, Dr. Allon, and Dr. Gotch he has found only the advocates of "some particular phase of thought?" The Dean is the victim of his own pet theory, and toils to make the facts square with it, whether they will or no. But he must surely find it a very arduous task.

—Rev. J. Sewell, at the London M. Society's meeting, said: In the central part of the island, during the days of persecution, there arose a church that is not exactly in accordance either with the Independent Church, or the Episcopalian, or Methodist, or the Society of Friends. The nation has a church of its own. In many respects it is formed after the model of the Independent Church. Its pastors and officers are chosen by the people, and the ordinances are regarded in the light in which they are regarded amongst the Independent bodies. But in the metropolitan character of the churches at the capital, and in the episcopal character of the pastors who preside in them, and still more of the missionaries who influence them, there is not a little of the Episcopal form of government; and I believe it is a great advantage. We see in some instances thirty or forty preachers belonging to one church taking their turns in the services, and going out to visit in the district belonging to the church—an arrangement similar to that which is made among the Methodists. In that way there has been a great success. It is a source of power which it would be wrong in us to stop in any way. I should be exceedingly sorry to see more of what is called the "one man system" than exists at present among the churches there. Then again, in the unpaid character of the ministry, there is to a large extent some assimilation even to the Society of Friends. Personally, I wish that it may continue as it is, for I believe that in that too there has been a great amount of success.

I will mention one little circumstance to show that real progress has been made, and to point out at the same time the difficulties that have to be contended with. In the island of Madagascar, especially in Imerina, slavery exists to a large extent. Christians have slaves, aud they have Christian slaves under them. It is an institution that we all have great difficulty in dealing with. I believe we are placed in very much the same position as the early Christians were in reference to the slavery that existed in the Roman Empire. We know how the apostles treated the subject then, and we have tried to treat it in the same manner. Though the slavery exists in a modified form, and is nothing like the slavery of the West Indies, or the Southern States of America, it is very sad in many of its consequences, and only the gospel can overcome it. Now I want you to come with me to one of the churches in Madagascar for a short time. We met there the representatives from various churches. The church was as full as it could hold, and perhaps there were fifteen hundred persons present. A paper on church discipline, by one of the missionaries now present, was read on the occasion, and, subsequently, there was a little discussion, and the interest taken in such a subject by so many persons showed that the gospel had made progress in the island. As the discussion went on, one of the natives rose and said, "There is one thing I should like to know. Is it proper for a slave-dealer to be admitted a member of a Christian Church?" He had seen that there had been some difference of action in this matter—that in one church a slave-dealer had been admitted, and in one rejected. One of your worthy missionaries who looked upon the question from the side of caution, for he knew that there sat behind him the brother-in law and the nephew of the Prime Minister, thought it was a very delicate question to introduce, and asked that it might be allowed to rest for a short time. Another of your missionaries, equally cautious, but yet endowed with courage, said to himself, "It will not do to shirk the question in this way;" and he called upon one of the pastors of the Church during the time of the persecution to state whether they admitted slave-dealers into the church in those days. The pastor got up, and without hesitation, said, "We did not. It was uot that we considered slavery or slave-dealing in itself wrong, but we noticed how those who dealt in slaves did not act according to the command, 'Do unto others as you would be done by;' and we observed how much immorality and falsehood were connected with the trade; therefore we decided that such persons should not be admitted." Other pastors of the church during the days of the persecution, men who hazarded their lives in favour of the gospel, spoke to the same purport. The word of those three pastors was quite sufficient to make it plain that the church in Madagascar would not admit into its membership those who obtained their living by buying and selling slaves. We missionaries, who listened with great interest to what was passing, said to ourselves, "The thin end of the wedge has been introduced, and if they can thus apply the principles of the gospel to slave-dealing, they will sooner or later apply it to the buying and holding of slaves."

TELEGRAPHIC NEWS.

New York, July 10th: The Baltimore Democratic Convention have adopted the Cincinnati programme, and nominated Mr. Horace Greeley as President.

London, 11th: The warrants relative to the promotion and retirement of officers in the Royal Artillery and Engineers have been issued.—The Press censures Mr. Ayrton's treatment of the Director of Kew Gardens.

Constantinople, 11th: Notwithstanding the explanations given by Baron de Lesseps, the Porte considers the new tariff contrary to the concession granted to the Suez Canal Company, and it will, therefore, not authorize any innovation.

London, 12th: Mr. Grant Duff will introduce the Indian Budget to the Commons on the 2nd August.—Mr. Stanley left Aden yesterday for Suez in company with Dr. Livingstone's son. He is the bearer of letters from the Doctor to the Government and his friends.

Paris, 12th: In the National Assembly to-day, M. Thiers vindicated the sum total of 200 millions of francs, which he said is required for the reorganization of Financial and Military expenditure and for balancing the Budget. M. Thiers then reiterated that he would uphold a Conservative Republic, and announced his intention of making a political statement before the separation of the Chamber.

London, 13th: The Commons have rejected Mr. Eastwick's motion for transferring the control of our relations with Persia to the India Office. Mr. Gladstone opposed the motion.—Mr. Charles Pontifex has been gazetted Puisne Judge of the High Court, Calcutta.

Paris, 13th: The National Assembly have adopted the first clause of M. Gaslond's proposition to increase the tax on patents, but have rejected the proposal to raise the tax on doors and windows and personal property. The National Assembly have adopted the new Loan with an additional article authorizing Government to increase the circulation of the Bank of France to 3,200 million francs.

Geneva, 15th: The Arbitration Tribunal sat again to-day for two hours. The deliberations were secret. The Tribunal will discuss, in the first place, the general principles of the Treaty of Washington. It is believed that the Session will last two months.

London, 15th: Mr. Arthur Helps has been gazetted Knight Commander of the Bath.

16th: Mr. Gladstone announced in the House of Commons last night that Government would abandon the Minor Bills. The Commons have accepted the Ballot Bill till 1870 (? 1880).

17th: Lord Napier of Madras has been gazetted Baron Ettrick, and Lord Lyveden Knight of the Grand Cross of the Order of the Bath.—The *Gazette* contains a long list of promotions to the rank of Major.

Paris, 17th: "In the National Assembly to-day, the Right Chamber insisted on the necessity for economy, and said that taxes to the extent of 135 millions of francs would be sufficient. M. Thiers maintained that 200 millions were necessary, and said that the expenditure on the Army had been increased because he desired to see France powerful. M. Thiers further stated that he would not give way before a question of confidence, and without confidence the Assembly could not maintain its credit in Europe."

PASSENGERS ARRIVED.

Per P. and O. Str. *Orissa, July 17th:*

From Southampton.—Commander Harrington.

From Brindisi—Major Clay; Mr. T. Mayne; Mr. T. Prinsep; Mr. Mhew; Hickmet Allah; and Moulvie T. Bux.

From Suez.—Mahomed Fuckeer.

From Aden.—Mr. and Mrs. Kirkpatrick and infant, and Mr. E. Cope.

PASSENGERS SAILED.

(Additional) Per *Sumatra, 12th:*

For Southampton.—Mr. A. Archer; Mr. R. Smith; Mr. Spencer; Mr. John Stride; Mr. W. Young, child, and 2 infants; Mr. C. Macaulay; Sergt. Chatten, R.E.; Mr. Jennings; and Mrs. Fraser.

Per P. & O. Str. *Simla, 19th:*

For Southampton.—Capt. Smyth; Mr. E. C. Tuther; Mr. Molony; Mr. A. Filox; Mrs. Trotter; Miss M. Procter; Mr. J. Graham; Mr. Flamstead; Mrs. Buchanan; Mrs. Perry; Mrs. Macquoid and 3 infants; Mr. W. Kilpatrick; and Mr. Hazard.

For Brindisi.—Mr. J. Muir; Rev. P. Bertoldi; Mr. W. H. Paterson; Capt. W. J. M. Muir; Mr. C. J. Saunders, C.B.; and Mr. Leslie Saunders.

For Venice.—Hon. Mr. Louis Jackson; Mr. H. Carrick; Mr. F. W. Peacock; Mr. C. W. H. Jacob; Mr. Nicholls; and Mr. Coventry.

For Suez.—Mr. A. Duncan.

DOMESTIC OCCURRENCES.

MARRIAGE.

CRAWFORD—HUNTER—July 9th, at Deesa, by the Rev. A. Miller, Henry Crawford, Lieut. H. M. 103th Regt., to Susan Annabella Edith, youngest daughter of W. Forsyth Hunter, Esq.

DEATHS.

WARDEN—July 7th, at Gogo, Kattiawar, Harriet, the beloved child of Captain G. L. Warden, Bombay Staff Corps, aged 2 months.

GILLMOR—July 8th, at Bhooj, Kutch, Ronald Greenwood, twin son (the younger) of Captain J. G. Gillmor, Bombay Staff Corps, and Adjutant H. M.'s 20th Regt. N. I., aged 1 year and 7 months.

ANDERSON—July 10th, at Broach Railway Station, Ella Mabel, the infant daughter of Mrs. and Mr. R. S. Anderson, aged 2 months and 16 days.

SCOTT—July 11th, at Ahmedabad, Henry Lionel, infant son of M. H. Scott, Esq., C.S., aged 1 month and 18 days.

ALLEN—July 12th, at Bombay, Henry Lascombe Allen, eldest son of the late Rev. G. L. Allen, formerly Chaplain of Belgaum, aged 27 years.

STEWART—July 13th, Mary, the wife of W. S. Stewart.

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